

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 13th October 1877.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Number of copies issued.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Bhárat Shramjibí "	Baráhanagar ...	4,000	
2	" Rajshahye Sambád "	Rajshahye ...	.....	
3	" Grámbártá Prakáshiká "	Comercolly ...	200	
4	" Arya Pratibhá "	Bhowanipore ...	.....	
<i>Bi-monthly.</i>				
5	" Culna Prakásh "	Culna ...	.....	
<i>Weekly.</i>				
6	" Banga Hitaishí "	Bhowanipore ...	.....	
7	" Bishwa Dút "	Táligunj, Calcutta ..	.....	
8	" Bishwa Suhrid "	Mymensingh ..	450	
9	" Bhárat Mihir "	Do. ...	658	4th October.
10	" Bhárat Sangskárák "	Calcutta ...	.....	1st and 8th October.
11	" Bengal Advertiser "	Do. ...	.....	
12	" Dacca Prakásh "	Dacca ...	400	30th Sept. and 7th October.
13	" Education Gazette "	Hooghly ...	1,168	5th October.
14	" Moorshedabad Pratinidhi "	Berhampore ...	.....	5th ditto.
15	" Pratikár "	Do. ...	235	5th ditto.
16	" Grámbártá Prakáshiká "	Comercolly ...	200	6th ditto.
17	" Sambád Bháskar "	Calcutta ...	.....	
18	" Sulabha Samáchar "	Do ...	5,500	6th Oct. & the holiday number.
19	" Sádharaní "	Chinsurah ...	516	30th Sept. and 7th October.
20	" Hindu Hitaishiní "	Dacca ...	300	9th Sept. and 6th October.

No.	Names of Newspapers.	Place of publication.	Number of copies issued.	Dates of papers received and examined for the week.
BENGALI—(Continued).				
<i>Weekly—(Continued).</i>				
21	"Soma Prakásh"	Bhowanipore ...	700	8th October 1877.
22	"Sahachar"	Calcutta ...	.....	1st and 8th October.
23	"Hindu Ranjiká"	Bauleah, Rajshahye	.....	3rd and 11th October.
24	"Rungpore Dik Prakásh" ...	Kákinia, Rungpore	250	4th October.
25	"Burdwan Pracháriká"	Burdwan ...	165	
<i>Daily.</i>				
26	"Sambád Prabhákar"	Calcutta ...	550	28th Sept. to 8th October.
27	"Sambád Purnachandrodaya" ...	Do. ...	.....	6th to 9th October.
28	"Samáchár Chandriká"	Do. ...	.....	26th Sept. to 4th October.
29	"Banga Vidyá Prakáshiká" ...	Do. ...	652	6th to 10th October.
30	"Arya Mihir"	Do. ...	.....	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
31	"Amrita Bazar Patriká"	Do. ...	2,217	4th October.
32	"Howrah Hitakarí"	Bethar, Howrah ...	300	
33	"Moorshedabad Patriká"	Berhampore ...	.....	28th Sept. and 5th October.
34	"Burrisal Bártábaha"	Burrisal ...	300	
ENGLISH AND URDU.				
35	"Urdu Guide"	Calcutta ...	400	6th October.
URDU.				
<i>Bi-monthly.</i>				
36	"Akhabár-ul-Akhiár"	Mozufferpore ...	.....	
HINDI.				
<i>Weekly.</i>				
37	"Behár Bandhu"	Bankipore, Patna...	509	10th ditto.
PERSIAN.				
38	"Jám-Jahán-numá"	Calcutta ...	250	

INDIAN AND FOREIGN POLITICS.

1. THE *Sádháraní*, of the 30th September, writes as follows in an article

SADHARANI,
September 30th, 1877.

The reason why there is sympathy for Turkey.

headed "Why are we on the side of Turkey?"—

(II). "In our former editorial on this subject

we have explained the reason why we do not believe those Englishmen who describe Turkey as a cruel oppressor. We shall now proceed to state other grounds of our sympathy towards this power. *Firstly*, we firmly believe that should Russia continue to pursue her present policy, sooner or later she will invade India. Any war, however, in the present state of the Indian Empire is extremely undesirable. The Russian people have long sought to establish their supremacy on the Black Sea and the Mediterranean, that they might thus put obstacles in the way of British commerce and transport of troops to India. This could only be accomplished by the utter humiliation of Turkey, or by imposing on her a treaty which should be wholly advantageous to Russia. The failure of Russia during the Crimean war was due to the opposition of the great powers. This time, however, she has taken up the cause of the oppressed Christians of Turkey; and so the Christian powers have been obliged to remain neutral. Then, again, who would oppose her? Every one is busy with his own affairs. France, the land of heroes, is engaged in dressing her own wounds; while Prussia, which is notorious for her selfish greed, is prevented from taking any action by the fear of Roman Catholics on the one hand, and the dread of a French war on the other. The policy of Austria is uncertain. England alone is in a position to help Turkey. But the task is not an easy one, as a lasting enmity with Russia would be the result. Russia and Turkey are therefore fighting unaided. The former has commenced this war on the strength of its belief that the "Master of Constantinople is the master of the world." We cannot reasonably have any sympathy with the object of such a war. Hence are we on the side of Turkey. *Secondly*, we sympathize with the Turks because they are the weaker party. If Russia succeeds in defeating Turkey, and, after extending its rule over the liberated Christian Provinces, herself turns oppressor, who is there who will be to punish her excesses? Is the spectacle of a people lording it over their co-religionists so rare as to make it almost impossible that the Russians should ever seek to do so? *Thirdly*, the nations of Europe and Asia differ in their manners, customs, and civilization. No good would accrue to India, or the world, if the powerful nations of Europe ever succeeded in bringing the Asiatic people under their subjection and introduced Western civilization into Asia. We wish and hope that there should be a commingling of the civilization of the West with that of Asia. It makes us exceedingly uneasy to reflect on the possibility of everything Asiatic being absorbed in the powerful civilization of Europe. The Hindoo, who had a glorious past, exists now but in name. The youngersons of Asia, the Buddhist and the Mahomedan, now keep up her prestige. With the downfall of Turkey will commence the decline of the Mahomedan power; and then it will be difficult for the Buddhists to hold their own in Asia. Hence it is that we desire the success of Turkey. While desiring the continuance of British rule in India, we also desire that the prestige of Asia should remain as great as ever in the world. We advocate the cause of Turkey for this reason that though, by the continued existence of the Turkish power in Europe, our wishes may not be wholly fulfilled, still on the other hand there is little likelihood of their being utterly defeated."

2. The *Bhārat Sangskārak*, of the 1st October, makes the following

Lord Lytton's frontier policy.

observations in the course of an article on the

"Frontier Policy of Lord Lytton:"—Lord Lytton has not done well by

BHARAT
SANGSKARAK,
October 1st, 1877.

precipitately sending troops to Quetta. Evil has thus resulted from a measure which was done from a good motive. Government has lost the confidence of its old ally, the Amir of Cabul; and if, owing to this Quetta affair, a rupture actually takes place between them, Government will be more a loser than a gainer. India will, in a short time, be left without any allies if Lord Lytton continues to purchase such paltry advantages at such a high price. Evil always results from such a mercenary disposition. At this time especially when Russia was busy in making preparations for the Turkish war, there was but little to inspire a dread of that power. What necessity was there for such precipitate action at this time by sending troops to Quetta?

BEHAR BANDHU,
October 10th, 1877.

3. In an article headed "Russia and Turkey," this paper makes the following remarks:—None but God can foresee the result of the present war, which has been

The Russo-Turkish war.

uselessly begun and carried on. One thing, at least, is certain, that the sovereign who created it has learnt a good lesson, at all events, to the effect that he is weaker than the power whom he thought so feeble, and the name of England was unnecessarily dragged into the affair. The defeats of Russia in Asia have not perplexed it so much as the rebellion among its own subjects, whom there is fear of its losing altogether, though it set out to conquer Turkey. The Muhammadans, who are already famed for attachment to their religion, have now gained double spirit through the bravery of the Turks, who are ready to dispose of four such Czars as the present one. To Russia the result will be dreadful: its prestige has gone, leave aside the vast expenses that country has been, and still is, incurring (not a pice of which will be repaid), and the stoppage of its commerce; all this has been the result of its attack upon the "sick man," whom no one but God has aided. England has not, up to this, sent any troops or its fleet, nor helped Turkey with a *courie*. Were England now to come forward and assist Turkey, what would be the condition of Russia?

PUBLIC ADMINISTRATION.

SAMACHAR
CHANDRIKA,
September 26th, 1877.

4. The following is the substance of an article in the *Samachar Chandrika*, of the 26th September, headed "The Peasantry of Bengal are not happy:—"

The condition of the ryot.

"We had so long thought that the peasantry of Bengal were exceedingly miserable and helpless, and had come to this conclusion from a long acquaintance with the subject. In the course of our visits to the houses of peasants of different places, nowhere have we witnessed any prosperity or a cheerful face. Here and there a few headmen may be well off; but there is not a doubt that the condition of the majority of the cultivators is one of extreme hardship. We are not, therefore, prepared to admit a refutation of what we have seen with our own eyes. The peasantry of Bengal might appear prosperous to the Lieutenant-Governor, and certain worthy district magistrates also might consider the people under their own jurisdiction happy; but the case appears otherwise to us. Thanks to the police, no beggars were allowed to remain in Calcutta when the Prince of Wales visited it; and the same scene was enacted in all cities which were honoured with the presence of His Royal Highness. The other day, during the visit of Lord Lytton to Bombay, all beggars disappeared from that city.

"Mr. Eden himself, in the course of his expensive tour through Eastern Bengal, witnessed scenes of pleasures and festivities; and has thus naturally come to the conclusion that the peasantry of that portion of the country are exceedingly happy. God only knows how far His Honor saw with his own

eyes the condition of the ryots. What one or two magistrates, or a few zemindars, told him doubtless settled the matter. Pipkins, a magistrate, knew well enough that it would go against him if the people in his district were not described as happy, and being a prudent man, why should he act foolishly? An enquiry of the zemindars regarding the condition of the ryots would be much the same as asking a tiger about a deer. We do not speak of all landlords. There are, of course, noble exceptions; but they are indeed very few in number. We agree with what Mr. Hodgkinson, the Magistrate of Moorshedabad, says about the condition of the people in his district. Mr. Eden would feel the truth of our contention, should he, like ourselves, take the trouble to visit the houses of the peasants in the villages, and, paying no heed to the representations of the zemindars' omlah, listen to the statements of a Govinda Samanta or a Gurudás Jáná. We can solemnly assure him that the condition of the peasant in Bengal is not one of prosperity."

5. The same paper, of the 27th September, continues the subject of the condition of the peasantry, and observes that a number of causes is at work which make it almost impossible for the Bengal peasant to be happy. These are:—(1) the permanent settlement of land, (2) the want of education, and (3) the marriage among the people. The first is mainly responsible for the poverty of the peasantry. There was certainly great necessity for the introduction of this measure at a time when the Government of the day found it difficult regularly to collect its revenue. But although both Government and the zemindars have been benefited by the permanent settlement, to the ryots its consequences have been extremely injurious. The relation between landlord and cultivator has been complicated by the gradual increase of sub-infeudation, and the growth of a number of intermediate classes, all possessing an interest in the land, between the proprietor and the actual cultivator. Hence do we find the putneedars, dur-putneedars, izardars, dur-izardars, &c., all of whom derive an income from the land, which is ultimately obtained from the tenant. The abwabs levied by the zemindar and these middlemen hardly leave anything in the hands of the cultivator. The peasantry are illiterate. Very little has been hitherto done to impart education to them. The pathshalas established by Sir George Campbell possess but little efficiency. Another reason why it is almost impossible for the peasantry of Bengal to improve their condition is that they marry without any thought as to how their increased expenses should be met.

SAMACHAR
CHANDRIKA.
September 27th, 1877.

6. The *Sambád Prabhákar*, of the 28th September, thus writes on the same subject:—"Should a native newspaper in any way question what may be said, written, or done in connection with any subject by Government or any of its officers, it is instantly set down as seditious. It was not so formerly; it is a novelty which has appeared during Mr. Eden's administration. We cannot, however, be content with the reign of error; and would not be true to our duty, did we not expose the fallacy of an opinion which might be publicly expressed by a ruler or any subordinate officer. Mr. Eden notices an improvement in the condition of the peasantry at the present day, and certain divisional commissioners also have echoed his sentiments. Even the *Englishman* has discovered that the cultivating classes now use vessels of brass, &c., instead of earthenware. We should not wonder if we were next told that they lived in two-storied houses built of brick, and were eager to

SAMBAD PRABHAKAR,
September 28th, 1877.

obtain the title of "Roy or Rajah Bahadur" by giving parties to the officers. It may, however, be asked what has brought about this improvement? Has the power of producing crops increased? Certainly not. The peasantry have not ceased to use their old and rude implements of agriculture, while of late years there has been a frequent recurrence of calamities. How have they, then, become suddenly rich? Increased prices, indeed, have brought larger profits, but the expenses of living have also increased. Then, again, prices do not always rule high. Why did Government, during the famine, grant relief to millions if the condition of the afflicted was so well to do all the while. Have the ryots been called prosperous because they were able so soon to repay the loans they had taken from Government? Is it not probable that they did so from their fear of Government? It seems to be believed by the people that this alleged improvement in their condition is only a pretext in the hands of the authorities for the imposition of the public works and irrigation cesses. This, if true, would be a disgrace to the British Government."

HINDU HITAISSINI,
September 29th, 1877.

7. The *Hindu Hitaishini*, of the 29th September, asks His Honor to take the case of Janokinath Roy into his favourable consideration. It is almost impossible to believe that a wealthy man of his position should have deliberately perjured himself without any motive being assigned for the act. A petition is about to be presented to Mr. Eden on the subject by the Dacca People's Association.

DACCA PRAKASH,
September 30th, 1877.

8. After commenting on the injustice of imposing the public works cess, the *Dacca Prakash*, of the 30th September, writes as follows:—Extreme oppression is being committed on the people in connection with this cess. Most of the zemindars and tenants had no notice given them as to the date on which the first instalment of the cess was to be paid, and they therefore had not taken any means to collect it. But when they came to pay the instalment of the Government revenue which had become due, they were told that it would not be received until the public works cess was first paid. Many of them had not, up to that moment, even heard of the public works cess. They were consequently obliged to borrow money at high rates of interest to meet the demand. This has caused grave dissatisfaction.

DACCA PRAKASH.

9. The same paper dwells on the extortion practised by the officers employed in the toll stations on the Dacca canals on ignorant boatmen. Proper receipts are not given for the tolls levied from them. The attention of the Magistrate of Dacca is asked to the subject.

DACCA PRAKASH.

10. The same paper complains that, even in matters of trade, an invidious distinction is occasionally made between Europeans and Natives. This has been strikingly shown by the preference given by the Eastern Bengal Railway Company to the goods of European and Armenian merchants to those of native exporters of Dacca on board their steamers. This conduct on the part of the railway authorities is the more open to objection, because the native merchants have had, for a long time past, extensive dealings with the Railway Company. Then, again, the rates for the conveyance of unscrewed jute bales, which are generally exported by the native merchants, are not fair.

11. A correspondent of the same paper, signing himself a student of the Dacca Medical School, dwells on the disappointment caused to the students of the institution by the proposal of Government to henceforth discontinue the practice of guaranteeing appointments to successful candidates. This is really hard upon them, as most of them would not have entered the school if there had been no such distinct understanding.

DACCA PRAKASH.
September 30th, 1877.

12. The *Sádháraní*, of the 30th September, complains that, owing to constant application to their studies and want of recreation and physical exercise, native lads competing for the vernacular and minor scholarship examinations soon lose their health and spirits. The subject should receive the attention of the public and the educational authorities.

SADHARANI,
September 30th, 1877.

13. A correspondent of this paper, the same who wrote the letter* about the administration of the road cess department in the Hazareebagh district, writes to say that the statements made therein were not correct, having been based on wrong information.

Road cess in Hazareebagh.

* Paragraph 29 of the Report of the 29th September 1877.

14. Adverting to the rumoured abolition of the Anglo-Sanskrit department of the Benares College, the *Bhárat Sangskarak*, of the 1st October, writes as follows:—"We shall probably be blamed as assigning bad motives, but we really feel that Government seems bent upon creating difficulties in the way of promoting unity between the different races of India. Wherever it appears to the authorities that this object may be accomplished by allowing the difference of language to exist, this is done; and wherever there is any opportunity afforded of creating discord and ill-feeling between different races, it is promptly availed of; and if the interests of education may be injured, this also is about to be done. Just as Assam and Orissa were coming to have the same language with Bengal, Government ruled that in those provinces the vernaculars only should be taught, in which also all public correspondence should be carried on. As soon as it was seen that large numbers of Bengalis had settled in the North-Western Provinces, Government raised the cry that it was not to be borne that the natives of Bengal should thus deprive the helpless Hindusthanis of the means of livelihood. This served the twofold purpose of showing a consideration for the people of the North-West, and creating a feeling of jealousy in their minds towards the Bengalis. Government next saw that the high education was doing much evil, and, if continued, was likely to bring about a community of feeling and thought between the different races of India. It, therefore, proceeded to strike a heavy blow on this high education." Adverting to the alleged want of funds to meet the expenditure on the Education Department it is remarked:—"If there is so much uneasiness in connection with the question of expense, what is the necessity of allowing such a high scale of salary to the members of the Civil Service? Why was so much expended on the Imperial Assemblage at Delhi? Why do you not give up your annual sojourn to Simla? Why not similarly discontinue the annual charge on account of the Christian Churches in India? A reduction should be made in the army and home charges. Writing of this subject we happen to remember a story. Once on a time a miser became seriously ill. He was dying; his children were all seated by his bedside. As soon as any of the daughters said, 'Father, shall I give you a little juice of pomegranate?' forthwith the old

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SANGSKARAK.
October 1st, 1877.

man opened his eyes and said 'God bless you, child; do give me some.' But when she said, 'Father, what have you left for my portion?' the old man instantly turned up his eyes and gasped for breath. Has the Government of India, too, come to this pass? Just tell it to spend ten crores of rupees on the reception of the Prince of Wales, it is gratified; but should you ask what it is going to do for the education of the people, it gasps like the dying man in the story."

BHARAT
SANGSKARAK.
October 1st, 1877.

15. The same paper thus comments on the subject of "Emigration from Bengal:"—"We are not insensible to the advantages of emigration, but there is little likelihood of any good accruing from the system under which, at the present time, labourers are recruited and sent from the country. It only aims at benefiting the tea and indigo planters and growers of tobacco. And hence it is, that in spite of the vigilance of Government, no advantage accrues to the labourers. The deceitfulness of recruiters is notorious; and labourers on their return from the plantations spread dissatisfaction. The work of recruiters has therefore become one of increasing difficulty. If Government, instead of seeking to benefit foreign merchants, sought to facilitate emigration simply for the purpose of preventing the evils of an overplus of population, the object might be attained in other ways. Settlements of cultivators might be established in many parts of India if only Government granted leases of waste lands and of other extensive forest tracts at a low rental. Facilities of communication also should be allowed to the colonists by the construction of roads and railways."

SAHACHAR,
October 1st, 1877.

16. In justifying the attitude of the Native Press towards Government, and in commenting on the remarks made by the Magistrate of Moorshedabad on the character of the vernacular papers published in his district, the *Sahachar*, of the 1st October, writes as follows:—"We must confess with shame that certain native prints occasionally treat their readers to detailed descriptions of cases tried in the police and divorce courts of England; and we ask them to cease indulging in such practice. Can any one deny that, in point of honesty and truthfulness, the average Englishman is superior to the Native? We therefore say that native editors do not publish police reports simply to vilify the ruling race; they only aim at convincing certain rampant Anglo-Indians that human nature is everywhere the same. We regret that the Moorshedabad papers have been misunderstood. The rulers and the ruled now understand each other better than formerly. Formerly the natives found it difficult to reconcile the liberty allowed to females in Europe with their modesty. Many have now had an experience of English society. An acquaintance with the wives and daughters of Christian missionaries, and with ladies like Mrs. Phear, Mrs. Beveridge, and others engaged in the work of zenana mission has taught the native of India that chastity is not the monopoly of the female of India. Our Sovereign is a model of chastity, and so are her daughters and daughters-in-law. The high tone of English society is due to their virtuous example. The Divorce Court does not faithfully represent British society. In India also there are thousands of women of ill-fame. Most of the civil and military officers in this country are types of honour and courtesy. Who does not fully believe in the impartiality of the High Court and the District Courts in this country? Have not most of the Governors-General done good to the country? If, on the one hand, there were such bad rulers as Lord Dalhousie, Lord Lawrence, and Sir George Campbell, were there not, on the other, such men as Lord Cornwallis, Lord

W. Bentinck, Lord Hardinge, Lord Canning, and Lord Northbrook? The emancipation of the indigo ryots was due to Sir John Peter Grant; while they would have been reduced to slavery if Lord Halifax had been in office. Not to speak of the missionaries, the officers of the Education Department are all friends to this country. Does Mr. Eden really think that we have lost our wits? We are neither ungrateful nor foolish."

17. The same paper, while considering that the punishment of Heenan Janokinath Roy's case. has been inadequate under the circumstances of the case, remarks that the sentence passed on Janokinath Roy errs on the side of leniency. He has received but a light punishment. Native society should mark its sense of displeasure with which it views such conduct in its members by excommunicating him.

SARACHAR.
October 1st, 1877.

18. The *Amrita Bazar Patriká*, of the 4th October, recommends Babu Janokinath Roy to the mercy of the Lieutenant-Governor, and remarks that, in consideration of his charity and public spirit, it behoves His Honor to exercise this prerogative.

AMRITA BAZAR
PATRIKA.
October 4th, 1877.

19. The Lieutenant-Governor, observes the *Sulabha Samáchar*, of the 6th October, still persists in his attacks on the Native Press. But why this much ado about nothing? Why is so much agitation made about a matter which might be easily settled by friendly advice? Both the people and Government will be benefited if the representations made by the native papers, where they are well founded, be listened to. What is the good of gagging them?

SULABHA SAMACHAR,
October 6th, 1877.

20. The same paper complains "that Surgeon Lawrie, of the Medical College Hospital of Calcutta, has a quite novel way of treatment, which oftentimes proves injurious to the patients. A correspondent writes to us:—'I accompanied to the hospital a patient suffering from an enlargement of spleen. Surgeon Lawrie, being informed of this, made him naked and ordered him to go to another room. Just at that moment another came in and complained of a pain on his back and chest. He also was stripped of his clothes and made to lie upon his back on a bolt, and his face was then pierced with a pin. The poor fellow went away crying from the pain of this operation.'"

SULABHA SAMACHAR.

21. The *Hindu Hitaishini*, of the 6th October, has the following in one of its editorial paragraphs:—The people are put to great inconvenience from the frequent amendments of the Acts of Government. Considerable difficulty is experienced regarding the interpretation of some of the sections of the new Civil Procedure Code and the new Limitation Act. In the latter, the period of limitation for registered bonds has been lessened from six to three years. From the context it appears that a suit may be instituted within two years after the 1st October 1877. But in the absence of express provisions to this effect, there is a considerable difference of opinion found to prevail among lawyers. In the Civil Procedure Code, too, doubts exist as to the presentation of complaints and appeals.

HINDU HITASHINI,
October 6th, 1877.

22. The *Sádháraní*, of the 7th October, does not see why native editors should be so anxious to have their writings rendered into English for the information of the authorities. It seems to be overlooked that they might not be noticed even if translated. The editors,

SADHARANI,
October 7th, 1877.

therefore, should seek to make their papers really useful and influential, and not be anxious to see themselves noticed by Government. If they have any value, Government will of itself notice them.

**BHARAT
SANGSKARAK,**
October 8th, 1877.

23. A correspondent of the *Bhārat Sangskārak*, of the 8th October, complains that, owing to the almost absolute powers with which magistrates are invested in the mofussil, the honorary magistrates have no liberty of action. They simply sit as silent spectators. If they venture any opinion, they are rudely treated. This was shown in a case lately tried by the Nyehatty Bench, composed of Babu Gopal Chandra Banerjee, the head-master of the Calcutta Normal School, and Babu Jadab Chandra Ganguli, and presided over by the Assistant Magistrate of Baraset. It was a petty case against a widow. After taking the evidence, the Magistrate asked the native gentlemen what punishment would meet the requirements of the case. Gopal Babu then remarked, the other honorary magistrate concurring, as there was no evidence against the defendant, she should be acquitted. The Magistrate, however, fined her Rs. 5, and said to them—"What do you know of law?"

SOMA PRAKASH,
October 8th, 1877.

24. Adverting to the wretched condition of the court-house of the moonsif of Baripore, the *Soma Prakāsh*, of the 8th October, launches forth into complaints against Government for its indifference towards those from whom it derives a considerable portion of its stamp revenue. The moonsifs are one of the most hard-worked classes of public servants; and it is in their courts that a large portion of stamps is used. Yet their courts are held in miserable hovels exposed to the sun and rain.

SOMA PRAKASH.

25. A correspondent of the same paper dwells on the virtues of Mr. Savage, the sub-divisional officer of Rungpore. His great ability, courtesy, and impartiality have endeared him to the inhabitants.

LOCAL NEWS.

SAHACHAR,
October 8th, 1877.

26. The *Sahachar*, of the 8th October, notices a fearful outbreak of malarious fever of the low remittent type in the populous village of Konnagur. Scarcely a single family is free from it. The writer directs the attention of the sub-divisional officer of Serampore to the necessity of establishing at least two dispensaries in this place. The plague has raged here for the last four years; and the inhabitants are weak, emaciated, and poor.

MISCELLANEOUS.

BEHAR BANDHU,
October 10th, 1877.

27. The *Behar Bandhu* states that rain fell consecutively from Friday to Sunday, and that by reason of this all fears of a famine in Behar have been dissipated. The paddy, which was withering up prior to this, has now gained fresh life and strength, whilst the fields are moist and ready for the rabi crop. The rain appears to have fallen all over Behar.

NARAYAN CH. BHATTACHARYYA,

*In charge of the Office of the
Govt. Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,
The 13th October 1877.

Bengal Sect. Press—T. B. C.—Reg. No. 13579—16-10-77.